

Journey to Enlightenment in Hermann Hesse's Siddhartha

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1. Introduction

“Knowledge can be transferred, but not wisdom.”

-Hermann Hesse's *Siddhartha*

India is the mother of the world's four major religions. It has given birth to Hinduism, Buddhism, Jainism and Sikhism. The people of India follow different other religions too, namely, Christianity and Islam. The people's belief in their religions and religious ideas are unquestionable. Despite this religious diversification, India is a secular country. It shares the treasure of knowledge and wisdom with the world through its religions. The religions and their ideas are propagated through many literary works by Indians as well as many non-Indian writers. Hermann Hesse is one such novelist and poet who was inspired by the thoughts and ideas of Buddhism. He in his *Siddhartha* has eloquently expressed certain religious ideals of Buddhism in a novel way. In this novel, he has emphasised that the true enlightenment is attained through a course of the journey. He has given birth to both spiritual and aesthetic works, body versus mind and seeks personal spiritual attainment outside the constraints of society

Hermann Hesse is one of the people who wrote a novel very famous and was born in 1877 in Calw, Germany on July 2, 1877; His family was initially a theology according to the theology that his parents wanted him to follow. So, he entered the Protestant seminary in Maulbronn in 1891. However, he was expelled from school. Some of the jobs he undertakes after experiencing unhappiness in a secular school.

In 1899, Hesse published his first novel, *Eine Stunde Romantische Lieder* and *Hinter Hitternacht*. In 1904, he won literary success for his novel, *Peter Camenzind*. Then, he became a freelance writer. In the same year, he married Maria Bernoulli, with whom he had three children.

After a visit to India in 1911, Hesse drew a study about Eastern religions, and *Siddhartha* is one of the novels his culminated (1922). It is based on the first life of the Buddha. Hindu culture and ancient Chinese had a significant impact on his work.

Hesse had spent war years in Switzerland, attacking the prevailing trend towards militarism and nationalism. In his novel, *Demian* (1919), he told a Faustian tale of a man torn between the existence of the bourgeoisie, orderly and chaotic world of sensuality. He left his family in 1919, and moved to Montagnola, in southern Switzerland. He married a second time to Ruth Wenger in 1924, but it was not a

happy marriage. The problematic years led him to pen down *Der Steppenwolf* (1927). In 1939, he married his third wife, Ninon Dolbin, and wrote his masterpiece, *Das Glasperlenspiel*. It was published in 1943. In 1942, it was sent to Berlin for publication, but it was not accepted by the Nazis. The work first appeared in Zurich. Hesse has other works including *Central, Given Chaos* (1923), a collection of essays, a novel *Narcissus* and *Goldmund* (1930) and *Poems* (1970).

The literary Nobel prize of Hermann Hesse was obtained in 1946. After receiving the Nobel Prize, he wrote no major work. Because of cerebral haemorrhage, he died in sleep on August 9, 1962, at the age of eighty. He is considered one of the best selling writers of Germany in the world.

At the same time, we learn about Hermann Hesse and his established work of art *Siddhartha* through Hermann Hesse's Spiritual Formula by Ștefan Borbély: “Hermann Hesse turned his travelling experience into a diary, published in 1913 (*Aus Indien; From India*) and into a famous novel, *Siddhartha*, published in 1923 (Engl. transl. 1951). Oriental motifs will always be present in his work, as he considered that Oriental plenitude and serenity could constitute an antidote to gloomy, modernist, European self-isolation and alienation”.

We come to know the German inheritance of Indian culture and tradition and how Indian religious philosophy made a way throughout the world through “Toward a Perspective for the Indian Element in Hermann Hesse's *Siddhartha*” by Madison Brown:

Siddhartha's first connection with Hermann Hesse makes it quite clear that Indian things are very much in the novel. The titles, names, settings and cultural backgrounds are all in India. For a novelist who grew up in a family with an intimate relationship with India and an enthusiastic heir of the eighteenth and nineteenth-century German interest in India, such a preoccupation with the subcontinent and its culture in a novel is not surprising. Nor is it surprising that an author who was deeply concerned with religious questions but unable to accept wholly any orthodox form of Christianity would be open to non-Christian, e.g., Indian religions, in his quest for a belief. Hesse's trip of 1911 to Malaya, Sumatra, and Ceylon was likewise a manifestation of this interest. However, just as one cannot take the subtitle *Eine indische Dichtung* literally, one cannot take the whole of the Indian element at face value. Hesse's relationship to things Indian is involved, his response to Indian culture is selective, and his use of it is varied.

One understands that the novel is a part of literary work in which people can get knowledge and insight. Deva Fery Anggriawan in the thesis "Struggle for Life, Dignity, and Courage of Annabelle Steel's *A Good Woman: An Individual Psychological Approach* quotes Douglas Kennedy: "A novel is a story whose author tries to create the sense which we read, we experience actual life. The novel gives us many experiences, suggestions motivation that we can use to make a better life". With this view, Hesse has also used the medium to realise his Self and has given an opportunity for others the same.

A novel contains many values to make readers have imagination through fiction works. Readers can reflect it in their life, and they will be wiser. Further, Deva Fery Anggriawan in the thesis "Struggle for Life, Dignity, and Courage of Annabelle Steel's *A Good Woman: An Individual Psychological Approach* has quoted Sir Walter Scott: "The importance of literature is not only in saying but also in what it says. A novel does not only contain artistic words, but it also asks a reader to reflect and contemplate the experience of the character or characters in the novel." Consequently, a novel insight through its philosophy is valuable to the reader. Dealing with teaching philosophy, Hesse's novel, *Siddhartha*, has significant concerns on that. Philosophy is the root of knowledge, in which many sectors such as empiricism, metaphysics, idealism, realism, and mysticism are part of this research, the author focuses on mystique, which explains the journey of life experience, intellectual understanding and intuition to find out the truth of things. In the novel, the main character Siddhartha is classified as a mystic who sought the truth by debating, meditating, and spreading through spiritual experience. It means Siddhartha also had mystical experiences, understanding spiritual teachings by practising. It can be seen in the novel. Once, Siddhartha decided to leave his home and to be with his friend Govinda to find true happiness. So, achievements dialectic of their spirit was not only debated by both of them but also with their teachers until they received the new assessment. Later, they tried several times to experience until they released the truth. This stage is the process of philosophy. Consequently, the writer concludes that it is a novel, including teaching philosophy, and it is appropriate that how to understand it through philosophy.

The researcher used the novel as research material because it is an exciting novel for one seeks enlightenment. A German author Hermann Hesse wrote it. In 1922, he headed his attention to the East, especially India, where he had visited several times before the war, and wrote the novel, *Siddhartha*. Through his life, he wrote many short stories and novels giving an account on peace. In 1962, he lived a secluded life in Montagnola, Switzerland. The setting of this novel is ancient India. It was the age of the Buddha. Besides the names of famous men in the early years of the life of Shakyamuni Buddha such as rich Merchant Anathapindaka, King Bimbisara in this novel is the proof of time and place setting.

Siddhartha, the protagonist of the novel, was a young Brahmin, who came from a Brahmin family honour. He was the only child. His father wanted to bring him up as an

intelligent man and also wanted him to become a leader of the Brahmin caste. Everybody knew he was a "perfect man" handsome, intelligent, smart, and had a thirst for knowledge.

Every woman wanted to be married to Siddhartha, and every parent wanted to be his parents. In the sincere heart of him, he did not feel happiness, even though the people around him felt proud of him. He had questions about true happiness, the meaning of the birth, and the existence of the saint escaped reluctantly. While he worked as a Brahmin boy, he doubted about the state of the world and of himself with his spiritual knowledge.

Initially, Siddhartha doubted about life that whether service results in happiness. "Was Prajapati the one who had created the world? Wasn't it Atman, he who was the Only One, the All-One? Weren't the God's creatures, created just like you and I were: subject to time and transitory?"

These are fundamental questions that can be classified as philosophical questions affecting Siddhartha. Although he was a Brahmin exalted with a high position in society, his curiosity led him to find the answer by looking into the self. The underlying reason why he left his parents and his status as a Brahmin's son was that he found the fact that he never felt happiness. Everyone around loved him, but it did not satisfy him. He did not feel the truth in it. He began feeling that the love of his father, and his mother, and also his friend Govinda would not make him happy forever. It did not satisfy him.

This situation shows that Siddhartha lived in an unhappy and unfulfilled life. He wanted to find true happiness that would last forever. This is the fundamental factor for Siddhartha leaving everything and all his relations.

Colin Butler in his "Hermann Hesse's 'Siddhartha': Some Critical Objections" makes a clear observation:

Like all of Hawaii's most famous novels, *Siddhartha* is a fictional biography. A type of Bildungsroman, it records the passing of a particular individual through the essential experiences chosen until he attains a position of competence in dealing with what little life is. Back to him. The nature of Siddhartha's concern and development, and the styling equipment used to relate to them shows that work is a repository of specific facts related to human existence. In general, and so, the question arises spontaneously.

The novel has two important characters—Siddhartha and Gautama Buddha (Siddhartha Gautama). Gotama Buddha character's name is taken from the Indian spiritual teacher who lived in India between 544-464 BC. Based on the history of India, it is considered as pre-Buddhist when Prince Gautama felt pain in his life and wanted to discover how to achieve true happiness. Siddhartha, the main character of this novel is different from the Gautama Buddha.

Although they had the same name and the fundamental reason why they had to leave their families and searched for what is true happiness, the protagonist Siddhartha followed different processes in search of enlightenment.

The novel opens with a description of Siddhartha's parents' house. Then, Siddhartha followed by his friend Govinda proceeded towards the ascetic life and ultimately found themselves with Gautama Buddha and his disciples, where he was on leave and distanced himself from his friend, Govinda. It was understood that the world was mysterious as a crossing the river to a fascinating city, his wooing of the beautiful Kamala artisan, and the success of our world with the help Kamaswami, a merchant. Then, Siddhartha abandons the bound world with the sacred ferryman, Vasudeva. Siddhartha also known as Shakyamuni Buddha left his family and went to the hermit community. However, he did not know the truth of what he was looking for and decided to look for one until he reached his goal, omniscient. Siddhartha's way of life was different from that of the "Great one." He was different from Siddhartha Gautama (Buddha Gautama) in real life. He became a Brahmin, a Samana, a merchant, and a ferryman, in the later stages, because he wanted to be liberated and happy, free from suffering and attain nirvana. Siddhartha as the main character has different thoughts to absorb. He left the Rig Veda (the holy book of Brahmins), Janis (actual ascetic life) and left Gautama Buddha, the enlightened one whom he admitted. Then, he decided to seek true happiness. Generally, for a priest or hermit, to indulge in sex is banned, but Siddhartha did it, living with a beautiful prostitute until he had a child, while he still called himself as a priest. After that, he devoted his time to looking for money and property until he was known as a rich man. However, he said that he did not belong to the community and was still a Samana (hermit). However, finally, Siddhartha was described as a person who had attained the goals of the spiritual journey.

Journey to enlightenment in Hermann Hesse's Siddhartha Siddhartha Becoming an Ascetic

Hermann Hesse gives an entire life story of his protagonist, Siddhartha. He segregates his life story into different phases through which the protagonist attempts and achieves enlightenment he seeks for. The story opens up with the early youth life of the protagonist. He is a son of a Brahmin. He reaches his late 20s with little experience of the world outside the walls of his opulent palaces, but one day he ventures out beyond the palace walls and is quickly confronted with the realities of human frailty. He sees an ancient man, and Siddhartha's charioteer explains that all people grow old. He questions about all he has not experienced leads him to take more journeys of exploration, and on these subsequent trips, he encounters a diseased man, a decaying corpse and an ascetic. The charioteer explains that the ascetic has renounced the world to seek release from the human fear of death and suffering. These sights overcome Siddhartha, and the next day, at age 29, with the permission of his father, he leaves his kingdom, wife and son to lead an ascetic life, and determine a way to relieve the universal suffering that he now understood to be one of the defining traits of humanity.

As a son of Brahmin's family, Siddhartha lives in the highest social community. He spends his young life for learning holy book, doing yoga (meditation), debating, and doing ablutions or other religious rituals that are based on Upanisad Teaching. Based on Reg-Veda, the holy book of

Brahmanism, the peak of spiritual achievement is the unity with Atman or Brahman, the spirit of nature. For Siddhartha, it is not difficult to understand about attaining the absolute and never reborn again in the circle of samsara based on Reg-Veda. It is only his intellectual conception because, in his life as a young Brahmin, he never experiences the moment, which has no pain or suffering. He is always thirsty in new knowledge. He is never satisfied with his experience, and his heart is full of doubt about his religious knowledge. There is no absolute happiness as what the sages or mystics said. The condition of Siddhartha's mind and heart at the beginning of his journey is full of curiosity, doubt, and eagerness to find the truth.

It is the frequency with which adventurers enter big philosophical questions, explorers in the kingdom of truth, deviate from their goals and become distant from it due to the loss and loss of searchers themselves. That was the case of Siddhartha, the main character in Hermann Hesse's novel of the same name, and his three years lived with Samana. The revelations at the end of his experience of the futility of further presence, the appearance of Buddha and the need to develop, not stifling, Self, have motivated him to leave life miserable, Happy. Siddhartha and his teammates, Govinda, after leaving the home of their youth and the ways of the Brahmins and they have become members of an order the primary purpose of which was self-rejection using the infliction of pain and deprivation upon their self.

Siddhartha and Govinda are good friends, and they start wandering with Samana and quickly accept the new teacher's way, wearing ragged clothes, they give up everything and take the only things needed to maintain in life. A common practice of these people is complete vegetarianism, living in the forest, living with nature. Siddhartha and Govinda soon accepted execution and beatings and beatings shared by other Samana. Samana's philosophy behind life is faith. It is a belief that enlightenment happens when the ego is destroyed or wholly rejected. They aim to practice their asceticism towards the centre's goal. When Siddhartha joined Samana, his only goal was to be empty with everything, including his wishes, dreams, joys and passions. Siddhartha argues that after he destroys all fundamental forces and his innermost being will inevitably awaken.

Siddhartha accepted these new practices and teachings and quickly adjusted to Samana's way for the patience and discipline he had previously learned when studying Hinduism with his father. He regularly participates in meditation, dealing with the pain and suffering of various types, often losing consciousness due to energy exhaustion and, in a coma hallucination, drifting into other life forms. He soon learned how to escape the traditional pitfalls of life, losing his desire for property, clothing, sex, and all origins except having to live. He wants to find enlightenment by eliminating his ego as his ultimate goal, and he can give up all the joys and happiness of the world, and the desires of the ego. He became the oldest guardian of Samana, but the deepest secret remained hidden, and eventually, Siddhartha realised that destroying willpower was not the answer. While both Siddhartha and Govinda had significant spiritual progress during their time with Samana, Siddhartha

suspected that this way of life would give him the ultimate spiritual nirvana he sought. The self-denial path does not provide a long-term solution for him. He shares his suffering with Govinda, arguing that the eldest of Samana is sixty years old and has yet to attain enlightenment and Samana is not more successful than Siddhartha Brahmins and Govinda leaves. Govinda disagrees and points out significant mental progress that both have achieved. Although Govinda's counter-attacks do not affect Siddhartha, the two remain with Samana.

After Siddhartha and Govinda have been with Samana for three years, a rumour tells them that an enlightened being, Gautama Buddha, has appeared, a person who has overcome the suffering of the world and brought his karma, or reborn, finished. Some sceptics about these reports, including high-end Samana, but the news made Siddhartha and Govinda excited. Govinda desires to follow this new master and Siddhartha agrees they should look for him, even though he lost faith in the teacher. Siddhartha used Gautama as a last resort to free Govinda from Samana's influence. The two friends are determined to find Gautama and follow him. Samana was angry when Siddhartha announced his departure, but Siddhartha hypnotised Samana with eyes, completely silent. The old man silently backed away and blessed him. When Siddhartha and Govinda leave Gautama's camp together, Govinda observes the enchanting eyes of Siddhartha Hoi showing that he has achieved a higher spirituality than the highest Samana. Siddhartha's journey towards enlightenment continues with more thirst. He hopes that Samana ascetic morality will help him to escape the whirlpool of time-bound in his father's world, but austerity only succeeds in the second revelation of the Buddha Four Noble Truths, the cause of hurt; extinction suffering; and the extinction of suffering. It is the desire for something that cannot be satisfied now that is the cause of suffering. The Samana believe that enlightenment can only be found through rejection of the flesh and worldly desires. Siddhartha tried to escape from time, to become a void and thereby create a space where only the combined power of the universe could fill. Siddhartha tried his best to get rid of himself and his reality. However, he always returns to an ego limited by time, and he realises that austerity will not bring salvation. He cannot get rid of the problem of time just because he wants to. His efforts to get rid of suffering only lead to more suffering and the rejection of time makes him more substantial in the cycle of time. He cannot find his ego through learning, making Samana teach useless to him.

The Samanas teachings, aimed at allowing people to seek knowledge out of the material world, but Siddhartha discovered that real enlightenment could not come from ignoring the world around. He explained to Govinda that what Samana did was like drunken people do. They temporarily escape the Ego. Just as drunkards continue to suffer and do not find enlightenment even though he continually escapes from his body, Samana is trapped on a path to a temporary escape from suffering but without leading to enlightened. As soon as Samana stops the spiritual practice, the real world rushes back, and whatever enlightenment is achieved is dissipated. Because Siddhartha is searching for a permanent answer, he cannot follow Samana. He understands that real enlightenment can only

come when the approach used to achieve it needs into account the world itself.

The confrontation between Siddhartha and the old Samana shows that enlightenment cannot come from teachers but must be done in, a fact Siddhartha will repeatedly discover on his quest. Siddhartha left his father's Hinduism because he did not find the truth of liberation in it and saw only the errors he found in it, just as he left Samana's teachings because they did not give he came to the enlightenment he sought. Siddhartha encountered resistance when he tried to move away from both father and Samana, but in both cases, he left with their blessing. Siddhartha might not be able to give enlightenment to teachers, but they do, in their way, put him on a path that will help him find enlightenment for himself. Although Siddhartha reached out to both instructors for knowledge of enlightenment, both did not give him what he needed, and Siddhartha realised that these paths would not bring him to enlightenment, but he I search.

Despite the errors, Siddhartha found with the Samanas teachings, his interaction with them was necessary for his enlightened journey. Through them, he realised that enlightenment should not reduce the material world. Siddhartha shaved Brahmin led him to seek enlightenment entirely based on spiritual knowledge, namely the idea of a universal force, Om. With Samana, Siddhartha experienced his purest spiritual existence so far, but his failure to attain enlightenment showed that enlightenment could be a pure spirit. The physical world was invasive, and Siddhartha had to consider it when he continued to search. Although the path of Samana does not lead to the enlightenment that Siddhartha sought, it leads to an essential revelation that allows him to find the ultimate enlightenment. Without Samana, Siddhartha could continue to pursue his purely spiritual purpose, permanently removing himself from the material world and not achieving his goal. Although Samana did not lead him to enlightenment, they helped him eliminate the pure spiritual path, thereby leading him closer to finding the path to success.

The enchanting look that Siddhartha brought to Samana was never explained in writing, but the fact that Siddhartha had absolute power over Samana showed that he was mentally superior. Samana not only did not lead Siddhartha to enlightenment, but Siddhartha was closer to them, even if neither he nor Samana realised it. Siddhartha's eyes made Samana speechless, which allowed Siddhartha to leave. As soon as he steadfastly waited in his father's room when he wanted to leave the Brahmins, he stared steadily here to achieve his goal. This gaze seems miraculous, but it also suggests something real and human: Siddhartha, the extraordinary power of will and unshakable determination to attain enlightenment.

Siddhartha has initially been a ready student, eagerly absorbing what his mentor must reveal to him. After three years, he realises that he has reached Samana's level of understanding, and, similar to his experience with Brahmins, that they have nothing more important to teach him. He informs Govinda of this that the Samanas' various skilful arts of hypnotism, water-walking, and other "fineries" of asceticism do not carry them anywhere near Nirvana and a

state of absolute comprehension of "the truth." He mentions to him that the eldest, most respected Samanas, has not reached Nirvana, and, in greatest probability, never will, since they have merely been practising for half a century what Siddhartha has already mastered.

Siddhartha perceives that his membership with the Samanas has merely carried him in circles, and, responding to Govinda's claim that the path is a "spiral," that he is nevertheless as remote from Nirvana as a child in a mother's womb. Furthermore, herealises that the path of asceticism itself, in addressing the goals that it proclaims as its own, is futile. What he has so far learned from the Samanas, as he says, "I could have learned even easier and more quickly. I could have learned in any publocated in the whores' district, there among the manual labourers and the gamblers, my friend". Siddhartha informs Govinda. Indeed, all these, like the Samanas, perform what dreadful, injurious actions they have committed in order to escape from their Selves temporarily, to mask the "grim" reality of their own lives with a transitory sensation, just as Siddhartha does in his comatose meditations, where the experience is as fleeting as those of the lowliest of men. Always there is a return to the Self inevitable, and thus the idea of the Samanas cannot come to the true enlightenment he seeks. Even during his departure, Siddhartha demonstrates that he has become the foremost of their kind through his hypnotism of their spiritual leader, thus proving once and for all that, even in surpassing them, he requires experiences outside of asceticism to acquire true enlightenment.

For the next six years, Siddhartha lives an ascetic life and partake in its practices, studying and meditating using the words of various religious teachers as his guide. He practices his new way of life with a group of five ascetics, and his dedication to his quest is so stunning that the five ascetics become Siddhartha's followers. When answers to his questions did not appear, however, he redoubled his efforts, enduring pain, fasting nearly to starvation, and refusing water.

Whatever he tries, Siddhartha is not able to reach the level of satisfaction he seeks, until one day when a young girl offers him a bowl of rice. As he accepts it, he suddenly realises that corporeal austerity is not the means to achieve inner liberation and that living under harsh physical constraints is not helping him achieve spiritual release.

Siddhartha Seek nirvana to be promoted early in writing by a group of wanderers who are dedicated to fighting the material world. The Samana opened a world for Siddhartha to fascinate him and make him believe that their way of life is a way of peace and salvation. However, after a while, we found that living as a Samana made him unhappy as when he was about to become a Brahmin like his father. Because Siddhartha has a passion for enlightenment, he is ready to take his body and soul to dangerous lengths. Its rapid weight loss and decline prove this. However, he is still aware of the world around him to realise that even the elders in the group do not achieve enlightenment, he is hungry. If they did not find it, he knew that he would not find it, and he knew that it was in the best interest of his soul to leave the group. This does not necessarily mean that Siddhartha thinks that

Samana is wrong, or even that his participation is a waste of time. Instead, becoming part of Samana does not suit him, because it does not give him the inner peace he wants. Although he returned as a dissatisfied, mentally hungry man, he was at the beginning of his journey. The time he spent with Samana contributed to his long-term development.

Finally, and most importantly, the revelation of Siddhartha's ascetic people not only extends to its means but also for its purpose. The whole Samana way of life is devoted to restraining an ego. This psychology is not only paradoxical (if it is thought that Atman is said to be the "indestructible" part of itself), but also misleading and inhibiting understanding. Siddhartha, in consideration of his experience, revolves around,

"The fact that I Know nothing about myself, that Siddhartha has remained alien and unknown to me, stems from one cause, a single cause: I was afraid of myself, I was fleeing from myself! I searched Atman; I searched Brahman, I was willing to dissectmyself and peel off of its layers, to find the core of all peels in its unknown interior, the Atman, life, the divine part, the ultimate part. However,I have lost myself in the process".

Indeed, Siddhartha found himself disoriented and stalled by the formal teachings and doctrines he had even during his time with Samana considered inedible. Entirely nothing remains, not Nirvana, not any manner of comprehension, but rather despair and confusion. Therefore, he resolves, since formal teachings, themselves imperfect or, if created by already enlightened persons, incomprehensible in the format of words, has not advanced him toward his goal. He should seek truth in himself, in Siddhartha, from Siddhartha's experience, his observations, his thinking process, instead of strangling the voice in himself, following it, all His set of life and findings, so as not to go up to other means will bring him. When he realised the fundamental gap of asceticism and self-denial, Siddhartha was determined to separate from Samana and gain his wisdom.

Therefore, the motive behind Siddhartha's ascetic rejection seems obvious. The explorer, his progress stopped because he had set himself wrong, now determined to once again embrace Me in his hands, to seek new knowledge, intellectual introduction and use your internal learning instead of choking. His journey continued, and, at the end of it. Whether or not one believes that he has attained the apex of knowledge, this seems inevitable. His path is not one of a Samana.

Though Siddhartha departs from other samanas, he continues to be an ascetic. His journey towards enlightenment is carried on. Siddhartha and Govinda journey proceeds to the camp of Gautama's followers and the followers welcome them as spiritual pilgrims. Gautama makes a deep impression on Siddhartha and Govinda. He seems to radiate pure enlightenment. His teachings include Buddhism's eightfold path such as: Right insight, Right thought, Right speech, right action, Right livelihood, Right effort, Right recollection and Right meditation, the fourfold way such as: Suffering, Cause of suffering, Extinction of suffering, and The way of extinction of suffering, and other

aspects of Buddhism, as well as many similar practices of Samana. Siddhartha and Govinda contribute to these teachings. Govinda quickly resolved to give up on Gautama's lifestyle. However, while Govinda was completely swayed by Gotama and decided to join his followers permanently, Siddhartha remained sceptical and found it difficult for him to accept some of Gautama's teachings fully.

The trigger to Siddhartha's departure is a stream of rumours flowing to his ears of a wise man, Gotama, who has travelled the land and preached his wisdom to numerous eager followers. Although Siddhartha is beginning to become distrustful of teachers and doctrines, he doubts that this new wise man will be a source of learning, practice and guidance, at least a person with a greater perspective is Samanas, for he, too, has at one time undertaken asceticism and rejected it.

The next morning, when Siddhartha unexpectedly meets Gautama in the grove, he boldly told him about his doctrine, praising his victory in finding a continuous chain of existence, cause and effect. For Siddhartha, however, the unity is imperfect. The message cannot contain for Siddhartha, or others, the secret of what Gautama himself has experienced. Siddhartha also points out a contradiction to Gautama that how can one embrace the unity of everything, as Gotama asks if they are also told to cross the material world.

Gautama responds that his goal is not to give a perfect mathematical understanding of the universe but to achieve freedom from suffering. Siddhartha replied that while Gautama himself had attained Nirvana, he did it himself without a teacher. Siddhartha questioned the effectiveness of Gautama's methods for his followers. Gautama admits that Siddhartha can technically have a point but also notes that Siddhartha can offer no superior spiritual guidance than himself. Gautama asked that, according to Siddhartha's argument, his followers would be better off pursuing a life of pleasure in the city. Siddhartha left the meeting with Gautama not believing that Gautama's way of life suited him. Sadly, he also left Govinda and began searching for a way to find the meaning of life independent of religious guidance.

The reports of Gautama describing him as divine, enlightened and divine, reached Nirvana and are currently trying to reveal his secret. Govinda, after hearing the words of a nearby brahmin son witnessed the Buddha say, Be excited and fascinated by this new philosophy to an even greater extent than Siddhartha. Govinda's previous attachment to Samana has been broken, and his mind is intent on journeying to seek Gotama. Siddhartha himself now sees no reason to attach him to the ascetics. He fears no loss of a friend, and there is no perception of the necessity to "content" the order by remaining within it. Even then he concedes the impressive power possessed by Gautama; one motivates both him and his friend to leave and search for him and never get an impression of him more significant than vague. His mind was prepared for a new experience, a change from his past, and it was in an open and easy-to-accept condition of what Gotama had to offer.

Although Siddhartha sought someone to show him the path to enlightenment, his encounter with Gautama proved and convinced him that no formula for salvation or enlightenment could exist. Like the Hindu and Samana that Siddhartha left behind to preach a specific path to enlightenment, Gautama similarly taught a set of rules. His rules, like the Hindus and Samana, speak of renunciation as a means to escape suffering. However, Siddhartha realised in his time with Samana that he could not attain enlightenment by rejecting the world of the ego and the world of the body. He cannot believe in Nirvana if that means separating from a miserable life. By leaving Gautama, Siddhartha rejects the prescribed formula to attain enlightenment that this religion offers. Siddhartha realised that all religions offer specific formulas to attain enlightenment, just as all teachers give knowledge of their own experiences, and so he cannot rely on any individual or teacher religion to seek enlightenment.

Even Buddha or anyone cannot teach enlightenment and wisdom, everything cannot be conveyed through words, but it is learned through experience. Gotama's lectures convey knowledge of enlightenment and what causes suffering, but listeners cannot turn this knowledge into true enlightenment. Knowledge leads to greater understanding, but the words themselves are not a substitute for experience, and their meaning depends on the use and interpretation. Although Gotama talks about enlightenment, his efforts can allow a follower to realise that enlightened ability exists, he cannot provide enlightenment. Followers must experience revelation for themselves, this in a way that makes a teacher useless: the process of reaching enlightenment is inner. Siddhartha already knows this, so he cannot become one of Gotama's followers.

Govinda stays behind to watch Gautama, and although Siddhartha is sad about his departure, he also understands that he must seek enlightenment alone. Because the formulas for enlightenment do not exist and teachers cannot pass on enlightenment to their students, Siddhartha must seek enlightenment by searching for his soul alone. Gotama has followers, but he has achieved enlightenment and can endure distractions. Siddhartha, however, has not yet attained enlightenment and is distracted by Govinda's presence. He will not be able to gain enlightenment until Govinda is with him, so he lets Govinda go. Only when Govinda left, Siddhartha was genuinely free to examine himself in the way necessary to bring enlightenment.

When Siddhartha left the forest, he was done with the teachers and taught. He wants to learn about his self and learn from himself. He feels as if he sees the world for the first time, confusing and miraculous. He realised he was in the world and he was not enlightened, but he could awaken while learning more about himself. Siddhartha was suddenly transmitted into a strong certainty in his ability to perform himself. He felt like he became a man. He believes that his path to Nirvana will not come from following another casual lifestyle. Instead, Siddhartha felt confident that his path to enlightenment would come from himself. So solved, his new mission will be to discover how to find this enlightenment. His first impulse was to return home to his father, but then he realised that his home was part of the past. He suddenly knew he was utterly alone, and a shiver ran through him.

Moreover, Siddhartha fully understood that discovery and enlightenment must go through the world of here and now. Siddhartha suddenly saw the beauty of the world and realised that meaning was everywhere. Here, amid what exists in him and around him, Siddhartha must discover who he is and who he is. He calls this discovery a recycle, one of many recycles that he will undergo during his search. This recycle represents the death of what he and his ignorance of what he will become. He knows that he cannot return to his father because he will not gain any wisdom from the past. He is also conscious that he does not know where he will be. In a way, this moment is independent of the rest of the time: for a short time, Siddhartha has no memory and no bright future. However, this time in the present marks more than a transition, however, because it gives Siddhartha a glimpse of the sum of all individuals in time. Although Siddhartha hardly realised it, this supreme awareness brought him close to the unity he sought.

The awakening he undergoes encapsulates the revelation Siddhartha has learned from his experiences. He realises that enlightenment cannot be reached by relying on teachers or by ignoring the world. The next part of the mission must take him out of the spiritual world and into the material world. Although Siddhartha considered the freedoms and limitations of the spiritual and material world at the beginning of the story, he contemplated them more fully later. Because Siddhartha has a truly enlightened moment in the midst of his life, we can argue that these considerations motivate Siddhartha. This part of the novel brings together the importation of the first few chapters, crystallising them in Siddhartha's mind, and showing how they act as a catalyst for revelation, prompting Siddhartha to advance toward the animal world. Matter. He can no longer ignore the physical world. His immediate investigation of the material world and the knowledge he will gain from this investigation will be as important as the knowledge he has obtained ever since his association with the teachers and religions. This part of the novel shows Siddhartha's future investigation of the material world as a continuation of an accurate path to enlightenment. He knows what he seeks and is conscious of when he moves towards it or maintains his static state during a period of development. Although he felt a moment of despair over his loneliness, he continued with new vitality. The lessons he learned were reflected in his mind, he looked at the world in its beauty, and he gained the strength to move forward. Although he has no clear sense of how he will achieve his enlightenment, he is self-assured that he will find his method through his direction. The climax of lyrical poetry in the middle of the chapter seems to boost Siddhartha's confidence. Through this lyrical writing, the Black Hat conveys to the reader that Siddhartha's optimism, is accurate and that the next steps will take along him closer to his goal.

Siddhartha among the Mainstream

Although Siddhartha, in his early days, spent his time studying the Hindu wisdom of elders along with his best friend Govinda, he was unhappy. He doubted that his father and other learned Brahmin learned everything correctly from the holy books, but he did not believe that they had attained enlightenment. The rituals and mantras they taught him seemed to be a more common issue than a real path that

could lead to real enlightenment. To become standard religious people of their community, Siddhartha felt that he and Govinda would have to become like a sheep in a large herd, according to predefined rituals and models. Ever ask questions about methods or discover the methods they know. Siddhartha was extremely unhappy with this prospect. Although he loves his father and respects the people in the village, he cannot imagine himself in this way. Siddhartha imitated his father and father with a firm belief, but still, he craved something more.

One evening after meditation, Siddhartha told Govinda that he would join a Samana group, the mendicant priests wandering, just passing through their city. Samana is starved, naked and has to ask for food, but only because they believe that enlightenment can be achieved through austerities, a rejection of the body and physical desire. The Samana seems utterly different from the older people in Siddhartha religion, and because he does not find the wisdom he has sought at home, he decided to follow the Samanas path, and see him What can we learn from them? When Siddhartha informed Govinda that he would join Samana, Govinda was scared. He knew that Siddhartha was walking into the world that Govinda himself had to follow.

Siddhartha, a filial son, asked for his father's permission before leaving with Samana. His father was disappointed and said that he did not want to hear the question a second time, but Siddhartha did not move. The father could not sleep and wake up every hour to see Siddhartha standing with his arms crossed in the dark. In the morning, his father reluctantly allowed it. He knew it was hard to change Siddhartha's intentions. He asked Siddhartha to return home to teach his father the art of bliss if he found it elsewhere. When he left to join the wandering Samana, Siddhartha was pleased and surprised to learn that Govinda decided to join him in his new life outside the village.

Despite the stable spiritual education among the Brahmin, Siddhartha still sought the meaning of life, and he embarked on a search for enlightenment. Siddhartha meditated on Om syllables, representing perfection and unity. Om suggests divine power to animation everything in and around us. This power has no form or nature, but it is the source of everything that has been and will exist. For Siddhartha, seeking perfect satisfaction on earth requires understanding Om and achieving unity with it. Siddhartha understood Om's meaning, but he was not yet united with it and thus did not attain enlightenment. Siddhartha's mission is an actual quest for Om, and his mission will take him out of the house and through many intellectual paths before he can achieve his spiritual goals.

After such a long journey along with his family and other Brahmins at home, he goes off to the wild forest in search of the true meaning of his life. He becomes an ascetic, as he had chosen. He lives with a group of ascetics for three years. "Under the teaching of the oldest Samanas, Siddhartha mastered self-denial, practised mystic contemplation according to the new methods of the Samanas". At this time, he realises that he is dissatisfied with all his learning among the ascetics and he has not achieved what he seeks. He moves away from them. Then he meets the Gotama, the

Sakyamuni, the enlightened one. Siddhartha finds the Gotama teaching his disciples, but he had already set his mind that the true enlightenment would never be attained through any teaching. So leaves the Gotama, and his friend, Govinda, according to his wish that he desires to follow the Sakyamuni.

The model has simulated Siddhartha on Buddha, and the lives of these two characters are similar in many ways. Siddhartha himself is the first hint of Siddhartha's connection with the Buddha, to the historical Buddha, Gautama Sakyamuni also called Siddhartha. At Siddhartha, Siddhartha's life is parallel to the little-known things in the history of Buddha. The life of Buddha was formed around three semi-final events: leaving his father's house, wasting and frustrating years tore between the pursuit of worldly desires and an ascetic life together extreme, and finally, deciding the middle path is the only way to enlightenment. Siddhartha also followed this course throughout the novel. He left his father, discovered some spiritual teachings and eventually attained enlightenment. In this method, Siddhartha resembles the original Buddha, both the seeker and the sage.

After Siddhartha left Govinda and Buddha, he spent the night in the Boatman's hut. There, he dreamed of sucking a woman and tasting the pleasures of life. The next morning, he met with a boatman and crossed the river. Siddhartha admits there is no money to pay for the trip, but the boatman says that friendship is paying enough. Siddhartha then went to a village where he met a woman he was close to for sex. He stopped, though, just before the intercourse because the voice inside ordered him not to do so. Leaving the woman, Siddhartha continued in a small town where he saw a beautiful woman being held by her servant in an armchair. Stolen, Siddhartha decides to meet her and enter the town to make herself present.

A few days later, Siddhartha returned to the forest where he saw the beautiful woman he had learned in town that she was a goddess named Kamala and begged to meet her. Siddhartha's life Get a substantial change when he meets Kamala and discovers love in the physical world. Siddhartha is easily tempted by the beauty of Kamala and seems eager to win her approval by changing her appearance and lifestyle. Getting to know her, Siddhartha asks Kamala to teach him the art of Love.

Kamala replied that she would only do so when Siddhartha got clothes, shoes and money to buy gifts. She refused to show him, true love, unless he became a merchant that showed she was flawed. Siddhartha, who was once a focused, meditative man, suddenly became more interested in love and wealth. Siddhartha asked Kamala where he could get such things. She asked what skills he had; he answered, though, waited and fasted. Kamala sent him away with a cloak, but not before giving him a kiss for a poem. The next day Siddhartha returned to Kamala, and she instructed him to meet Ramaswami, who would give him a job.

At the request of Kamala, Siddhartha went to see Kamaswami. The merchants asked Siddhartha about his background and skills. After some philosophical word

games, Kamaswami knew that Siddhartha could read and write and give him a job. Siddhartha moved into the merchant's house and learned about business. Soon, he is living alone and often visits Kamala for love lessons. "The value and purpose of his current life are here with Kamala, not with the business of Kamaswami lemon.

Although Siddhartha is thriving as a merchant, he shows little enthusiasm for business or anything except being with Kamala. This lack of enthusiasm stems from a Siddhartha aware of his relationship with others; "However, he succeeded in talking to all of them, while living with all of them, learning from all of them, he still realized that there was something that separated him from them and this isolated element is that he is Samana. He has a gap with his emotions and behaviour that ordinary people do not have; this distance shows that he does not participate in his daily activities, acknowledging him better than anyone ever had.

Siddhartha spent more and more time in town, more distracted from his duties. As Hac said, "Sometimes he feels, deep in his chest, a husky, dumb voice tells him with whispers, softly complaining; he hardly realises it. The man whom he will discuss Buddha and the nature of enlightenment Kamala commented that many of Siddhartha's recollections suggest that he is a Samana still in his soul, a state that prevents him from appreciating his current existence.

Finally, Siddhartha began to feel attached to normal life. However, the consequence of this is that the willingness to listen to the sacred voice in his heart has gradually become a memory. This transition was not smooth, however. While he stimulates his senses and closes the gap between himself and his daily activities, Siddhartha is not aware of the importance that ordinary people live their lives, and because of what hey, he envied them.

Finally, the mental illness of the wealthy crept into him, and Siddhartha devoted himself entirely to his ability to absorb and insatiable desire to consume. Siddhartha's gambling is the most profound representation of this change. Siddhartha started gambling as a way to show his contempt for wealth, but soon the suspense of the game became its reward, the higher the bet, the more passionate it was. Strong. This downward spiral was eventually captured by a dream that Siddhartha had.

Earlier in the night of the dream, Siddhartha noticed the first age mark on Kamala's face, provoking Siddhartha's fear of death. After leaving Kamala, he tried to reduce his anxiety in dance and wine, but this only made him feel more ill and desperate. That night he dreamed that Kamala's songbird was dead and he threw his body in the street. When throwing this bird, Siddhartha felt that he had removed all of his worth. When Siddhartha woke up, Siddhartha went to her pleasure garden and contemplated her life up to that point. He realised that he was tired of his current life, his habit of pleasure and his fortune. Siddhartha then left town, never coming back. When Kamala heard the news of his departure, it was nothing unexpected, she released the birds and closed the door for visitors. After a while, she discovered she was pregnant with Siddhartha's child.

However, Kamala is ultimately in favour of Siddhartha's journey, rather than she hinders it. Although most of his material greed is motivated by the need to grow closer to Kamala, we cannot blame her. Siddhartha decided to eliminate his contemplative life for a material life before he met Kamala. She only motivated his wealth. When Siddhartha developed relentlessly with this lifestyle in the same way he did with Samana's lifestyle, he could eliminate it and continue. Kamala finally showed him that intolerance and sex could not bring him true happiness, and this helped him continue his journey. He is aware that in order to attain nirvana, in the spiritual world and the material world he experiences and passion for. His time with Kamala gave him that experience and allowed him to continue his mission.

Siddhartha's Enlightenment

Siddhartha realised that although he was physically and materially unable to achieve a light, he was a search. So he left town and returned to the river where the boatman met. Frustrated with himself and the world, he committed suicide. As Siddhartha said at Siddhartha, "There is no other goal. However, just before he surrendered to a water-filled death, Siddhartha heard the sound of Om coming from inside him. Although he stopped himself destroying himself Life was overwhelmed, Siddhartha fell into a deep sleep. When Siddhartha awoke from this sleep, he felt refreshed and happy. At first, he wondered if perhaps he really died and was reborn again. Finally, though, he knew himself, his hands his feet and the place where he lay. He knew this self in his breast, this Siddhartha, the eccentric and strange one; this Siddhartha was nonetheless transformed, renewed, and strangely-was well rested, awake, joyful, and curious". Soon he realises that his old friend Govinda is near him. Govinda, not realising Siddhartha in the clothes of a rich man, telling him that he stopped to monitor his sleep. Siddhartha revealed his identity, and briefly, the two friends talked before Govinda returned to the Buddha.

Siddhartha sat by the river for a while and considered his life, concluding that although his new existence almost forced him to commit suicide, it was good that he lived it. As Siddhartha said: "I have no experience of despair. I have had to go through the most stupid things of all thoughts - suicidal thoughts to experience divine grace, to hear again. Sleep and wake up properly again. He must let Brahmin, Samana, who brings joy and the man who owns all die to find himself hidden beneath these identities As a child, possessing a high level of love, now he is ready to complete his life's journey. Attracted by the beauty of the river and silent wisdom, Siddhartha decided to stay by the river. Siddhartha soon meets the ferryman Vasudeva who had taken him across the river at the beginning at Part II. Siddhartha soon discloses all his thoughts to Vasudeva who has a remarkable aptitude for listening. He tells Vasudeva his life story up to his recent experience by the river, and Vasudeva entreats him to stay with him.

With knowledge and development when Siddhartha began to learn the wisdom of the river. Among this wisdom is the impracticality of time and space, which Siddhartha expressed in a similar way of rebirth, as he said "Siddhartha's previous births were also no past, and his death and subsequent return to Brahman was no future. Nothing

was, and nothing will be: everything is, and everything is present and has existence". Transformed by this wisdom, Siddhartha began to simulate the attitude of Vasudeva, showing a satisfied peace in his daily routine. Years passed.

One day, two boatmen heard that the Buddha was about to die. Kamala, as he heard the news, went with his son to Gautama as if he were brought to eternity. When she sat down to rest in the forest, she was bitten by a snake. She cries for help, and Vasudeva nearby comes to help her. The old boatman took her back to her hut, where Siddhartha immediately recognised her. Kamala is about to die introducing Siddhartha to his son. On recognising that Siddhartha has finally found the peace he sought for so long, she dies. As Hesse points out in *Siddhartha*, "She thought about the pilgrimage that she wanted to take to Gotama, a pilgrimage to see the face of the perfected one, to breathe his peace; she then considered that, instead of him, she found Siddhartha, and that it was just as good as if she had seen Gotama". Vasudeva and Siddhartha make her funeral pyre as the young boy sleeps.

After Kamala died, Siddhartha kept his son by his side of the river. However, the boy refused to accept Siddhartha as a father and therefore did not say anything. "He had called himself rich and happy when the boy had come to him. Time had passed in the meantime, and the boy was still a stranger and was still despondent. Siddhartha began to understand that his son has not brought him happiness and peace, but suffering and worry". Months passed, but the boy was still uncompromising. Vasudeva advises Siddhartha to let the boy leave and rejoin the life that his mother's death deprived him of. Siddhartha agreed in theory when his son goes, but he cannot. He loves a guy like he does not love anyone else and wants to save him the misery of his followers in town. These experiences with boys awaken new emotions in Siddhartha's people. However, we were told that he had accusations in that line. Indeed, he has never been able to lose himself or devote himself to others, forgetting himself and performing foolish acts for the love of another person. Moreover, although Siddhartha realised that this passion was ultimately no better than a passion for alcohol or women, he indulged himself, feeling that this madness had to be experienced to complete the teaching. My real education.

Finally, the boy fled and Siddhartha became very distraught. Vasudeva told Siddhartha to let him go, but Siddhartha followed him. When Siddhartha arrived at the town, he recalled his own experiences there and admitted to himself what he knew, that he could not stop the boy from living his own life. Siddhartha feels a great sadness with this loss and the happiness; he knows as a boatman leaves him. Suffering will end when he sat down and waited for it, whispering to himself to fight the pain. Vasudeva soon came and led Siddhartha desperately back to the river.

Siddhartha's pain of losing a son is long. It allows him, however, to identify with ordinary people like never before. He reasoned that "There was nothing they lacked, and there nothing that the wise one or thinker possessed that put him above the rest of them except for one single, small, tiny thing: the awareness and conscious thought of the unity of all life". Siddhartha even doubted the value of this

consciousness. Perhaps, as you said before, the experience of unity rather than knowledge of it is crucial.

Although his sadness allowed Siddhartha to begin to understand what wisdom was, his son's thoughts did not leave him. One day, his pain became too so much, and Siddhartha began his son's desperate search but stopped when he heard the river laughing at him. He looked down at the river, saw his father leave and turned, concluding that "everything that has not suffered and come to its resolution returned. The same pain was suffered time and time again". Returning to his hut, Siddhartha tells Vasudeva all of this, but as he does, Siddhartha notices a remarkable change in the old man.

After having heard of Siddhartha's woe, Vasudeva led Siddhartha back to the river, begging him to listen deeply. At first, Siddhartha only heard voices of distress, but these voices were soon merged with voices of joy, and finally, all voices settled down in Om's wonderful sound. Realising the unity of these voices, Siddhartha's pain fades away, and his Self had merged into unity. He has at last found salvation. Recognising his friend's achievement, Vasudeva departs into the woods to die, thereby joining the unity he had helped Siddhartha find at last.

Still restless and unhappy after all these years of searching, Govinda came to talk to the famous boatman who was a sage. The boatman, Siddhartha, recognised Govinda immediately, although Govinda did not recognise him. Govinda told Siddhartha about how he could not find what he had been searching for so long. Siddhartha told Govinda that he could not find it because he was too interested in searching. As Siddhartha says, "Search means having a goal. However, the searching means freedom, openness and no goal. When Siddhartha finally calls Govinda by name, Govinda receives Govinda spent the night at Siddhartha's hut and was happy to be reunited after a long time.

The next day Govinda asked Siddhartha to make clear the teachings he lived. Siddhartha reiterated the refrain that mentioned that he avoided teachers and teachings, arguing that while knowledge is the media of intelligence, not; It can be found and lived, and it can be done by it. Miracles can be done with it. This caused Siddhartha to express his doubts about words completely. According to Siddhartha, the words never describe the whole truth of anything. The reason for this is that the time is not real.

Contrary to our words, nothing is just one thing; everything is always all the lesson that Siddhartha draws from the unity of everything in "at the same time that everything is good, perfect and Brahman. Everything that is good is good. Wisdom and wisdom are like foolishness, everything must be like that, and everything needs my consent, willingness and loving agreement to be good with I and I work for the sake of being unable to harm me. Finally, expressing love and admiration for everything is essential in the world. What Siddhartha said, but he felt sure that his old friend was a holy man. Preparing to leave, necessary things on the way that Govinda needs Siddhartha to help. Govinda kisses Siddhartha's forehead when asked by him. Doing so caused Govinda to see a different continuous flow in place of

Siddhartha. Stunned by this expression of solidarity and timelessness, Govinda fell to the ground in front of the man "a smile that reminded him of everything he ever loved and everything that was valuable and sacred to with him in his life.

Robert C. Conard in "Hermann Hesse's Siddhartha, Eine Indische Dichtung, as a Western Archetype" has also commented:

Siddhartha seeks the meaning of existence in his labour to find psychic contentment, to achieve harmony between his inner drives, the self, and the outside world, or expressed in psychological terms, to attain a balance between the id, the ego, and the superego. To the extent that such a state of peace can be achieved, Siddhartha accomplishes it through struggle, friendship, and openness to the wisdom of Vasudeva and the sacred river.

Now, Siddhartha starts his new life. He does not believe that this world hides an authentic person behind it. Siddhartha's goal is from now on discovering whom he is in this world, requiring him to experience all aspects of it. The life of contemplation and asceticism robbed him of this whole thing. He will no longer have the privilege of any aspect of his being, his thoughts or his senses. He will listen to the remainder of his inner voice. What is this voice and where does it come from. Siddhartha quietly acquiesces to its will, granting it an authority which is not justified except with the apparent justification that it is himself. However, since the nature of Self is precisely at issue, this seems an unsatisfactory answer.

2. Conclusion

Siddhartha is little the main character in Hermann Hesse's novel of the same name, is a young man, left his family for a contemplative life, then, was restless, and discarded it for one of the flesh. He conceived a son, but bored and sickened by lusting and greening, moving on again. Nearly despairing, Siddhartha came to a river where he heard a unique sound. This sound signalled the real beginning of his life -- the beginning of suffering, rejection, peace, and finally wisdom. Siddhartha was driven to extremes by his desire for spiritual enlightenment and understanding. While he embraced the extremes of physicality in this novel, the initial spark of desire came from within him. Siddhartha's initial project was to negate the Self.

To some extent, Gautama, the Buddha, preached this negation as the catalyst for enlightenment. They claim that one can deny the ego through calming the senses and eliminating desires. While desire can be mental and physical, the senses were decidedly rooted in physicality. When people described Siddhartha looking like a Samana the effects of this sensual negation were what they saw.

Siddhartha pursued the opposite sensual extreme during his life with Kamala. He enjoyed sex with Kamala, as well as food, dancing, and drinking. Siddhartha did not attempt to find a balance between this new world and the ascetic world that he left behind. Though sex and drinking were new to him, he did not attempt to negotiate a level of comfort or

moderation. His goal was to attain Nirvana through excess. However, excess such as fasting, fails are to provide the desired effect. When Siddhartha eventually did attain Nirvana, he did not do so through a sensual extreme. Instead, he had learned to find a balance in his life by the river. His physicality reflected his sense of peace, but he did not radiate the effects of a physical extreme. Instead, he exuded the peace he initially noticed in Vasudeva's eyes many years ago.

When Siddhartha left his childhood village, he was armed only the desire of understanding himself and reaching enlightenment. He had no concrete, long-term plan for himself other than to seek spiritual fulfilment, and he followed many different paths to reach his goal. Siddhartha employed a kind of the process of elimination as he tried one tactic after another. Although his journey was a spiritual one, in many cases Siddhartha used an almost mathematical calculation to decide how to proceed. When he decided to move from one to another way of life, his choice was always decidedly analytical.

Siddhartha initially left his father the Brahmin for a life among the Samanas. Although his father was a religious leader, Nirvana had never been his stated goal. The Samanas, in contrast, explicitly sought the spiritually transcendent. Soon, Gautama, the Buddha tempt Siddhartha to leave the Samanas because Gautama had attained Nirvana. Siddhartha reasoned that the Samanas could not be as effective as Gautama if they had never found enlightenment. Sanjai Chotaliya in his *Awakening as Narrated in Hermann Hesse's Novels* gives an account of Hesse's eloquence in presenting his idea:

"Hesse is very famous in fashioning his own inner experiences into a personal myth or metaphor enacted in and through language. His subjective fictions give an account of life in its all colours with rich experiences of the world. There is no single sphere of life which had not been talked about by Hesse. His search for „self – knowledge“ may linger in readers' mind and spirit lifelong”.

This novella is relevant to everyone because it is telling the tale of a spiritual and religious man, it is also a tale about life and how life is experiencing, this makes us become who we are. Many of Siddhartha's feelings and thoughts are familiar to ours as we make our way along with the road of our own lives. This book reaffirms the fact that our lives will be the same in the end, such as someone who has stayed in the same place all their life can be as wise as some people who has spent his life travelling on a long search for the truth. I thoroughly enjoyed reading this book. The message of the story in this book is that we are all the same, and all our experiences in life whether it is good or bad are necessary for us to find ourselves. Even though people will go through different situations and aspects; the fact has shown that they are on the same journey of life.

In his search, Siddhartha attributed success to this undeviating course of action. Hesse points out through Siddhartha that most people, Kamala, are like a leaf falling and flying in the air, shaking and falling to the ground. However, a few others are like stars, which travel one

defined path and Without the wind coming to them, they have in their directions and their paths. Siddhartha's determination is depicted in every aspect of this novel. Whether it is the conviction, he shows it to his father in order to acquire permission to join the Samanas. The boldness he demonstrated to Gautama or the resolve he had with Kamala shows his worldly experiences. Siddhartha exemplified the resoluteness necessary to search himself deeply. In the end, Siddhartha discovered it was not this disciplined seeking which will bring him enlightenment, but rather than letting go of all previous learning and preconceptions. Knowledge had withheld wisdom. In the end, he learnt the wisdom that is only can be found within himself. Hesse sounds philosophic on the term 'wisdom' that it is not contagious. The wisdom that a wise man tries to communicate always sounds stupid. It is also understood that knowledge can be conveyed, but not intellectually. One can find it, live it, be strengthened by it, do wonders through it, but people cannot communicate and teach it. S.B.Bhambar in his "Hermann Hesse's *Siddhartha*—A Dualist Spiritual Journey" comments:

Despite living among adverse conditions and various kinds of temptations, Siddhartha ultimately reaches his goal of self-realisation. As already mentioned earlier this process of self-realisation or spiritual fulfilment is quite difficult to convey in ordinary words. Hesse has turned to nature symbolism to communicate the same. This lends the novel a profound spiritual vision. Hesse projects it through the use of the symbols and images. The essential symbols used by Hesse are namely water, river, and the symbolic names of characters as well as other similar devices.

However, Siddhartha is the story of a man questioning for the true meaning of life, and it is good and meaningful work. It is a classic work and translated from German. The story reflects the life of the Buddha, but it is not a retelling story. Siddhartha had his way to travel and experience life. He started with nothing; they had everything including a woman angering to teach him to be the best lover she had ever seen. He back to having nothing and living as a ferryman, step by step he learnt lessons from life. It is not the only novel, but it is also a pretty inspirational work. There are wise attempts exploited from it. My favourite is that wisdom cannot be taught, but it can be learned.

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